

# THE SINNERS CON- fession.

By Henrie Smith.

Pro. 28. verse 13.

*He that hideth his sinnes, shall not prosper :  
but he that confesseth, and forsaketh them, shall  
haue mercy.*



At London printed for *William*  
*Leake*, and are to be solde at his shoppe in  
Paules Church-yard, at the signe of the  
Crane. 1593.

# THE SINNERS CON-

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By I.

THE SINNER'S CON-  
FESSOR, OR, THE  
SINNERS CON-  
FESSOR.



At London printed for W. ...  
... and are to be sold at the ...  
... Church ... and at the ...  
... 1723.



## The Text.

Luk. Cap. 19. Vers. 6, 7, 8, 9.

6 Then he came downe hastily, and receiued him  
ioyfully.

7 And when all they saw it, they murmured, say-  
ing, that he was gone in to lodge with a sinfull  
man.

8 And Zaccheus stood forth, and said vnto the  
Lord, Behold, Lord, the halfe of my goods I  
giue to the poore: and if I haue taken from any  
man by forged cauillation, I restore him  
foure fold.

9 Then Iesus said to him, This day is saluation  
come vnto this house, forasmuch as hee is also  
become the sonne of Abraham.



OV heard the last Sabaoth,  
how Zaccheus the Publicane  
was called to be a Christian,  
Now you shall heare the  
frute of his conuersion. No  
sooner had Christ called him from the tree,  
but that he came downe hastily, and recey-  
ued him ioyfully.

This was the fruite which it had in the

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hart of *Zaccheus*, namely obedience to the voyce of Christ: a fruite more precious & acceptable vnto God, than the most pleasant fruites which *Eden* yeelded, and a sacrifice more sweete and acceptable vnto him, than all the sacrifices which the Lawe required. This is the sacrifice wherewith the Lord is pleased, euen when his voyce is obeyed, 1 *Sam.* 15.22. The voice of the Lord is a glorious voyce, and mightie in operation, deuiding the flames of fire, and shaking the Cedar trees. So the voyce of Christ is a glorious voyce, his word is mightie in operation, deuiding the soule and the spirite, & shaking *Zaccheus* from the wilde fig-tree, whereinto he had climbed.

The same God to whose commaund, the windes, the sea, the diuells and death it selfe obey, here commandeth *Zaccheus* to come downe at once, and he commeth downe hastily to receiue him to house, and he receiueh him ioyfully. As *Zaccheus* could not come at Christ till he was called, so no man can come to Christ except the Father draw him: and as *Zaccheus* could not choose but come, when hee was called by the voyce of Christ, so when anie man is called effectually by the preaching of the Gospell, he cannot

1 *Sa.* 15.22.  
Psal. 29.

Heb. 4.12.

Matth. 8.

Ioh. 6.44.



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not choose but come to Christ; for where there is an effectuall calling, there is grace giuen also to obey the same, *Rom. 8.30.* The Lord is faine sometime to call vs often, because we knowe not the voyce of him that calleth vs, as hee called *Samuel* three times; before hee answered: because at that time *Samuel* knew not the Lord, *1.Sam. 3.7.* But as soone as hee vnderstoode that it was the Lord that spake vnto him, he replied presently, *Speak on Lord, for thy seruant heareth.* So when the Lord calleth anie man effectually by the preaching of his Worde, all the partes and powers of his bodie doo yeelde their obedience, the eare listneth, the tongue confesseth, the hart beleeueth, the head deuifeth, the hand performeth, the foote runneth, the eye directeth, and all concurre to doo it by will, O God, *Psalms 40.*

Such and so effectuall is the voyce of Christ in the harts of his chosen, that it maketh *Saul* of a bloodie persecuter to become *Paule* a painfull preacher: it causeth *Peter* of a silly fisher-man, to become a catcher of men: and *Zaccheus* heere of a vile publican, to become a zealous christian. And such also is the nature of the word preached, wheresoeuer it pleaseth the Lord

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1. Cor. 37. to giue successe and encrease thereto, that it is able to transforme the mindes of men, to beget faith in the harts of infidels, and (in a word) to saue such as are ordained to eternal life, *Acts. 13.* This is the power of the word of God, euen to cause a consenting to the truth thereof: and this is the propertie of the children of God, to yeeld all obedience to the word of God. As soone as Christ calleth *Zaccheus*, he comes downe presently, like the Light in the creation, that was made as soone as God said, *Let there be light.* Here therefore of *Zaccheus* that obeyed the voyce of Christ, let vs learne obedience to the voyce of Christ: for as Christ biddeth *Zaccheus* to come downe, because hee was too high: so hee saith to euery one of vs, *Come downe*, because we are too high minded. But with vs the voyce of Christ is not so effectuell, as it was with *Zaccheus*: for he was content to come downe at the first bidding, but we must bee often bidden to beware of pride and ambition, and yet wee will still be climbing. There are few so high that are content with their calling, but as *Haman* was alwaies aspiring till he came to the gallowes, so manie amongst vs are alwaies climbing till they catch a fall.

Againe,

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Again, as Christ said to *Zacchens*, *To day*  
*I must abide at thy house*: so Christ saith to  
 vs, To daye my poore afflicted members  
 should receiue some succour at your hands.  
 But as the Priest & the Levite *Luc. 10.* pas-  
 sed by the wounded man, leauing him halfe  
 dead: so we (for the most part) passe by our  
 needie brethren, leauing them vnrelceued.  
 Thus are we euerie way disobedient to the  
 voice of Christ. He teacheth vs to be hum-  
 ble as he himselfe is, *Matt. 11. 29.* and wee *Matt. 11. 29.*  
 wax proud and insolent as Sathan is. Hee  
 willeth vs to bee mercifull, as our heavenly  
 father is, *Luc. 6. 36.* and we are cruell and vn-  
 mercifull, as the rich glutton was, *Luc. 16.*  
 This is the cause why the earth deceiueth  
 & rendreth not her fruite, *Esa. 24. 5.* This is  
 the cause why the sword deuoureth abroad  
 & the pestilence destroyeth at home, *Deut. 28. 15*  
*28. 15.* *Leuit. 26. 24, 25.* and in a word, this is  
 the cause of all the mischiefes and calam-  
 ities that are threatned, euen because we are  
 obstinate and rebellious against the Lord,  
 wee are vnderifull and disobedient to the  
 voyce of Christ, that calleth vs so louingly  
 to come vnto him, *Mat. 11. 28.*  
*Zacchens* was called but once, & he com-  
 meth quickly: but we are called oftentimes

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Luc. 10. 16
Pl. 119. 105.
Mat. 20.
2. Cor. 9. 7
 and almost euery day, and that by the voice of Christ himselfe: for hee that heareth you (saith Christ, *Luc. 10. 16.*) heareth mee: and yet we cannot finde the way to Christ. The word of GOD which is the lantern vnto our feete, and the light vnto our paths, *(Psal. 119.)* hath been plainly and plentifully preached amongst vs these manie yeres, and yet manie amongst vs haue not yet learned to come to Christ: *Zaccheus* comes quickly when Christ calleth him, let vs therefore learne of *Zaccheus* to come quickly when Christ calleth vs. We must be quicke in the Lords busines, for God cannot abide loyters standing all the day idle, *Mat. 20.* & as he loueth a cheerefull giuer, *2. Cor. 9. 7.* so he liketh a cheerefull follower.

It followeth therefore that *Zaccheus* receiued him cheerefully. Still *Zaccheus* is a Receiuer: before he was a receiuer of custome, now he is a receiuer of Christ. *Zaccheus* receiued Christ two waies: first, into his hart when he desired to see him, & then into his house when gaue him hospiralitie. Manie receiued Christ to house, but not into their hearts, and therefore receiued him grudgingly: but *Zaccheus* receiued Christ first into his hart, and then into his house,

and

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and therefore receiued him ioyfully. Of *Zaccheus* his ioyfulness, we must learne to be ioyfull when we do amething for the cause of Christ: wee must bee glad to harbour Christ in his members, as *Zaccheus* was ioyfull to harbor Christ himselfe. As before in coming downe from the tree, *Zaccheus* shewed his obedience: so heere in receyuing Christ into his house, hee sheweth the loue that he bare vnto him. If *Zaccheus* had not loued Christ, he might haue sent him to some common Inne: but *Zaccheus* is content to receiue Christ into his owne house, yea, he reioyceth to haue gotten so good a guest, like *Abraham* that vsed to sit at the doore of his Tent, and reioyced to entertaine strangers that went by the waye: and therefore though *Zaccheus* were a Gentyle borne, yet heerein he sheweth himselfe the childe of *Abraham*, because hee dooth the workes of *Abraham*, *Iohn* the eighth chapter the nine and thirtieth verse. So did *Abraham*, and so must wee doo, if wee wyll shewe our selues to be the children of *Abraham*.

Gen. 18.

Iohn 8. 39.

When *Abraham* thought onelic to haue entertained men, hee receyued Angels in the shape and likenesse of men: and

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Abraham.  
Gen. 18. 3.  
Lot.  
Gen. 19. 3.

and when *Zaccheus* thought to enterteine the sonne of man, he receiueth the sonne of God himselfe: Let vs therefore (as the Apostle willeth vs *Heb. 13. 2.*) bee mindfull to enterteine strangers, forasmuch as there by some haue receiued Angells into theyr houses vnawares: and why should not wee hope to entertein the like or better guests, if we be giuen to hospitalitie, as those godly fathers were? For as the Angels came to them in the likenes of men, so Christ himselfe comes to vs in the likenes of a poore man, of a lame man, and of a blinde man: and when hee commeth, he commeth hungry, or thirstie, or naked, or harborlesse, or sicke, or imprisoned, and happie are they that feede, or cloathe, or harbor, or visite him, when hee commeth thus afflicted. When *Abraham* entertained the Angels, he was not onely busie himself, but his wife and all his household were carefull to make prouision for them: so when *Zaccheus* receiued Christ into his house, his whole familie (no doubt) were no lesse willing & carefull to enterteine Christ, than their Maister was: and therefore not onely to *Zaccheus*, but euen to his whole house Saluation is promised, because the whole familie reioyced



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ced at Christ his comming. Let rich men  
learne of *Zaccheus*, to enterteine Christ in  
his needie members, and let rich mens ser-  
uants learne of *Zaccheus* familie, to shewe  
themselues merciful like their merciful ma-  
sters, that they maye receiue the reward of  
mercie and hospitalitie at the last day, *Came* *Matth. 25:*  
*ye blessed, for I was harborlesse, and yee tooke*  
*me in.* Generally, as *Zaccheus* gladly recey-  
ued Christ: so let euerie one that is able, be  
glad to distribute to the necessitie of the  
poore Saints: if we haue much, let vs giue  
plentifully: if wee haue little, let vs giue  
gladly of that little: if we be not able to giue  
a pennie, yet haply we may affoord a mor-  
sell of bread: but if not that, yet ther is none  
so needie, that cannot giue a cup of colde *Matth. 10:*  
water, and euen so small a gift shall not lose  
his iust reward, *Matth. 10. 41.* *Zaccheus* re-  
ceiued Christ into his heart, but manie a-  
mongst vs are readie to driue Christ out, &  
to receiue sathan in stead of him: *Zaccheus*  
receiued Christ into his house, but there are  
manie rich men amongst vs, that like *Dimes* *Luc. 16.*  
*Luc. 16.* will not affoord poore *Lazarus* the  
crummes that fall from their table: but as  
the damsell *Act. 12.* opened not the doore *Act. 12.*  
for ioy when she heard *Peters* voyce: so by  
con-

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contrarie, these men for verie griefe shut their gates, when they perceiue a begger there. Finally, *Zaccheus* was ioyfull when hee entertained Christ, but manie amongst vs are sorrowfull when they should relecue the poore: like churlish *Nabal*, *1. Sam. 25.* that reuiled *Dauid*, when hee should haue releued him.

So long as *Iob* prospered, he kept a worthie and a worshipfull house, he suffred not the stranger to lie in the streetes, but opened his doore to the trauailer that went by the way, *Iob. 31. 32.* but now manie Gentlemen of the countrey, are content to suffer the stranger, the fatherles and the widdow, not onely to lye, but euen to starue and die in the streetes with hunger and colde, & neuer receiue them to house or harbour, nor affoord them anie releefe or succour. But as the voyce of *Abels* blood did erie from the earth to God, for vengeance against hys brothers crueltie: so the voyce of the poore and their piteous cries, shall enter into the eares of the Lord, and their guileles blood (which is powred soorth in euerie place without all compassion) shall pull downe hastie and sodaine vengeance from heauen vppon the heads of these vnnmercifull cor-

mo-

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morantes, vnles while this time of mercy la-  
 steth, they shewe mercie to their distressed  
 neighbors. Thus you haue heard how *Zac-*  
*cheus* behaued himselfe in enterteyning of  
 Christ: now you shall see the behauiour of  
 the Pharesies in disdainig at Christ. *When*  
*all they saw it, they murmured, saying, that hee*  
*was gone in to lodge with a sinfull man.* Before  
 they hated *Zaccheus* for his vices, because  
 he was couetous: now they eniue him for  
 his vertues, because he was giuen to hospi-  
 tality. For the wicked wil alwaies haue som-  
 thing to finde fault with in the children of  
 God, like the sonnes of *Jacob*, *Gen. 27.* that *Gen. 37*  
 hated their brother *Joseph*, because of hys  
 dreames: and like *Saul* that vnhappy King,  
 that eniued *Dauid* for his happy victoryes,  
*1. Sam. 18. 29.* Thus the wicked when they *1. Sam. 18.*  
 cannot charge the godly with any greuous  
 crime, they begin to grudge at their weldo-  
 ing: and therefore not onely *Zaccheus* is ha-  
 ted for receiuing Christ, but Christ is hated  
 also for being his guest. When they could  
 not accuse Christ for sinne, they accuse him  
 for companying with sinners: for they must  
 still bee accusing some or other, for one  
 thing or other, like their father the diuell,  
 that both by name, *Reuel. chapt. 12. verse 10.* *Reuel. 12.*  
 and

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**Iob. 1. 6.**

and by nature, *Iob. 1. 6.* is a continuall accuser of the brethren. It had been the dutie of the Pharesies to haue receiued Christ, & made much of him as *Zaccheus* did: but they are so farre off from enterteinuing him themselves, that it grieueth them to see *Zaccheus* giue him entertainement. And surely, such is the peruerse nature of the wicked, that they will neither receiue the grace of God when it is offered them, nor willingly suffer anie other to embrace the

**Act. 13. 50.**

same: like the wicked *Iewes*, *Act. 13. 50.* that woulde neither beleue the doctrine which *Paul* preached, nor could abide that the Gentiles should be brought to the faith of Christ. The high Priests thought themselves too high, to haue poore humble Christ amongst them: the Scribes and the Pharesies in their owne conceipt, were too good, too wise, and too holie to receyue him into their companie: and not content to sequester and estrange themselves from Christ, they disdained also that hee should be conuersant with Publicans and sinners, as though he were not worthie to be conuersant amongst men.

**Matt. 9. 13.**

If it were the office of Christ to conuert sinners, why should the Pharesies bee offended.

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fended as him, if he were sometime conuersant with sinners to work their conuersion?

If Christ were a Phisition to cure the sicknes of the soule, that is, to saue the people from their sinnes, why should the Pharesies

Matt. 9. 13.

murmur at him for keeping company with *Zatcheus*, that was sicke in soule: for as it is expedient for the Phisition to visite his

patients for their better recouerie, so it was conuenient Christ should visite sinners for

their speedier conuersion. But as the Phisition that resorteth to sicke persons, is not

straightway infected: so the soules Phisition that conuerseth with sinners, is not thereby

polluted. And therefore, as Christ persoumed his office, though the Pharesies

murmured, so let the ministers of GOD learne by his example, to performe their

dueties, though the wicked be offended. It was the office of Christ to call sinners to re-

pentance, yea he came to call Pharesie sinners aswell as Publican sinners, if the Pha-

resies would haue confessed themselues to be sinners, as the Publicanes did: but be-

Luc. 18.

cause they stood so much vpon their owne righteousness, and despised others, there-

fore Christ denounceth so manie woes a-

Math. 23.

gainst them, and preferreth the penitent Publi-

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Act. 23. 6.

1. Tim. 1. 15

Prou. 18.

Luc. 18.

Publican that trusted in the Lords mercies before the proud Pharesie that trusted in his owne merites. Though *Paul* was a Pharesie, and the sonne of a Pharesie, yet he shamed not to confesse himselfe one of the chiefe sinners which Christ came to saue. So if the Pharesies that murmured at *Zaccheus* would haue been saued, they should haue confessed themselues chiefe sinners, as *Paul* did. They should not haue accused Christ for keeping company with sinners, but they should haue accused themselues for not keeping companie with Christ. The iust man (saith *Salomon*, *Pro. 18.*) is the first accuser of himselfe: but the Pharesies are so far from accusing of themselues, that they begin to accuse *Zaccheus* and Christ together. Thus the Pharesies of our time, that make religion a cloake to couer their corrupt dealing, haue thys properrie to thinke other men to be hainous sinners, and themselues onely to be righteous: insonmuch, as they wil not sticke to speake like that proud people that was wont to say, *Depart from me, for I am holier than thou:* and like that presumptuous pharesie, *Luc. 18.* *I thanke God I am not as others are, extortioners, vsurers, adulterers, drunkards, or such like: I sanctifie the Sabbath, which other men*



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men prophane : I frequent sermons, which they neglect: I reuerence the name of God, which they blaspheme : I pay tythe, which others with-holde : and I fast oftentimes, which they doo seldome, or neuer. These were the speeches of the Pharesies, that liued in the time of Christ, whom he so often calleth hypocrites: and these are the speeches of the hypocrits of our age, that seeme to liue after the straightest sect of our religion, *Act. 26*. They wash the outside of the cup, and of the platter: that is, they iustifie themselues, and seeme meruailous holie in the sight of men, which can discerne by the outward appearance onely: but vnto God, that seeth and searcheth the secretes of the harts and reynies, they appeare like paynted tombes full of dead mens bones, and all filthines: that is, they haue their inward parts full of rauening, and all kinde of wickednes. Wherefore, as Christ said to his Disciples, *Except your righteousness exceed the righteousness of the Scribes & Pharesies, you cannot enter into the kingdome of heauen*: so I say vnto you, that except your righteousness exceede the righteousness of these Pharisaicall hypocrites, ye cannot be saued. These holy Pharises did vse to cal the Publicans, not vsurers

*Matt. 15. 7.  
Luke. 11. 44  
Luc. 12. 1.  
Act. 26. 5.  
Matt. 23. 25.  
37.*

*Matt. 5. 20.*

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nor extortioners, as they themſelves were: but by the general name of ſinners, as though they themſelves were free from ſinne. Thus the papists at this day do vse to cal the most sincere professours of the Gospell, not *Lutherans*, *Caluinists*, *Zuinglians*, or protestants, as they wer wont to call them: but now they tearme vs heretiques, a name more odious than anie other, whereas in the meane season, they themſelves are of all other the great heretiques. So the Atheists of our time, when they cannot accuse the godlie that are amongst vs of vsurie, or briberie, or extortion, or drunkennes, or anie such notorious sinne, they call them hypocrites, which is the summe of all: when as in verie truth, they themſelves do best deserue that name: but it makes no matter what they cal vs, neither are we to be moued at their despiteful speeches; for as the bitter taunts of these murmuring pharises could not hinder *Zaccheus* in his conuerſion, so the ſlaunders of these godles men, must not discourage the seruaunts of God from their good profession. The Pharises did *Zaccheus* great wrong for calling him sinner, when he had repented of his sinne: and the Atheists at this day do greatly wrong the true professors, in calling

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ling them hypocrites, which haue truely repented of their former sinnes, and endeour by all good means to lead a godly life. Therefore as *Zaccheus* preferred his soules health before al their murmuring: so it behooueth vs to looke to our soules saluation, notwithstanding al the reproches and slanders that are deuised against vs. And as the Pharises might call *Zaccheus* sinner, but could not hinder his Conuersion: so the malicious worldlings may take awaye our goods, our good names, yea, and our liues also, but cannot deprive vs of our saluation. Wherefore as our Sauior said to his Apostles, *Feare not them that can kill the bodie; and then can doo no more:* so I say vnto you, *Feare not the frownes of the wicked, for they are not able to hurt your better part: seeke not to gaine the fauor of the world, for the whole world is not able to saue a soule; but feare to offend him that is able to destroy both bodie and soule in hell, and seeke to please him that is able to saue them both in heauen for euer.* Matt. 10:

Now followeth another frute of *Zaccheus* conuersion; namely, his good confession: for, as he beleeued with the hart vnto righteousness, so hee confessed with the mouth vnto saluation. Whē *Zaccheus* was mocked Rom. 10. 10

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Acts. 5.

Luke. 6. 49.

of the Pharises, it seemeth that hee should stoup downe for shame : but when hee was thus reprov'd & reuiled by them, the scripture saith that he stood vp in signe of gladnes. As the Apostles went away reioycing that they wer counted worthie to suffer rebuke for the name of Christ : so *Zaccheus* the Publican went forth reioycing, that hee was reproched for the cause of Christ. Before *Zaccheus* was a Publican, and therefore stood in sinne verie daungerouslie, like the house that is builded vpon the sand, readye to be ouerturned with euerie tempest : but now *Zaccheus* is become a true Christian, & therefore stands in righteousnesse very safely, like the house that is built vpon a rocke, free from anie danger of falling.

*Behold Lord, the halfe of my goods, &c.*  
There are two parts of this confession. The first is his gift to the poore : the second is, the restitution of his vniust gotten goods. Before, *Zaccheus* was an oppressour of the poore, now hee is a great benefactor to the poore : before, he was an encroacher vpon other mens goods, now he is a distributer of his owne goods : before, hee was a receiuer and a taker, now he is a restorer and a giuer : neither doth hee giue sparingly, but hee giueth

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ueth liberally, laying vp a good foundation 1.Tim.6.  
 against the time to come. Now hath *Zac-*  
*cheus* found that precious pearle; & for ioy Matt. 13.  
 thereof he is content, not to sell, but to giue  
 all that he hath to enioy the same. When  
 the rich Ruler (in the former chapter) was Luke 18.  
 willed to sel all that he had, and to giue it to  
 the poore, hee went away verie sorrowfull,  
 for he was verie rich: but *Zaccheus*, perhaps  
 as rich as he, is content of his owne accord  
 and vnbidden, to bestow half his goods vp-  
 pon the poore, and that with a cheerefull  
 minde. If *Zaccheus* had giuen onely the  
 third part of his goods, no doubt but Christ  
 wold haue accepted it, for he accepteth the  
 widowes farthing, because it was giuen with Luke 21.  
 a willing minde: but if he had giuen all hys  
 goods to feed the poor, as the Pharises gaue  
 their almes to bee seene of men, yea, or his  
 bodie to bee burned, as some *Romanes* haue 1,Cor.13.  
 done to get renowne, it should haue been to  
 no purpose, because it was done to a wrong  
 end. Now, as *Zaccheus* was rich in the goods  
 of this life, so was hee rich in faith also: nei-  
 ther was it an idle or dead faith that *Zacche-*  
*us* had, but it was a fruitfull & a liuely faith,  
 a faith that worketh and laboureth by loue, Gal.5.6.  
 such as is required at the handes of Christi-

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Leuit. 10.

Deut. 23.

ans. *S. James* saith, *Shew mee thy faith by thy workes*, & here *Zaccheus* doth shew his faith by his workes. Before, hee was exercised in vngodly workes, which are the frutes of infidelitie: but now he is exercised in the workes of mercie, which are the frutes of a liuelie faith. *Zaccheus* is verie liberall in releeuing the poore, but he is liberall of that which is his own: so ther are manie now a daies that are verie liberall, but it is of that which is none of theirs: for as *Nadab* and *Abihu* offered strange fire vnto the Lord, so these men offer strange goods vnto the Lord. There are some amongst vs, that thinke to make amends for their vniust dealing, by giuyng part of that to some good vses, which they haue gotten by bad meanes: if they haue gotten a pound by vsury & oppresion, they are content perhaps to giue a pennie to releue the poore. But, as it was not lawfull for the *Israelits* to bring the price or the hire of a harlot into the house of the Lord: so it is not lawfull for vs to apply the gaine of our ill gotten goods to the seruice of God.

*The halfe of my goods, I giue, &c.*

*Zaccheus* saith not, I haue giuen, as an vpbraider of God: or, I will giue, as a delaier, that means to giue away his goods after his death,



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death, when he can keepe them no longer: but he saith, *I giue*, to signifie that his will is his deed, and that he meaneth not to take a-  
nie dayes of payment for the matter. For, as before he ran apace to see Christ, and came downe hastily to enterteine Christ in hys owne person: so doth he here giue quickly to relecue Christ in his needie members. This is *Zaccheus* last will & testament, that hee maketh before his death, and seeth the same proued and performed before his eyes. If therefore we desire to doo any good to a-  
nie of our poore brethren, let vs learne of *Zaccheus* to doo it quickly, while wee are a-  
liue, for time will preuent vs, and death will preuent vs. I know ther be many that wold be willing to giue some part of their goods to the poore before their death, as *Zaccheus* did: but that they knowe not what neede themselves maye haue thereof before they die, and therefore for the most part they wil hardly forsake or leaue their goods, till their goods forsake and leaue them. But heerein they shewe themselves to doubt of Gods prouidence, and as it were to distrust of his payment, who hath promised to repay what soeuer is giuen vnto the poore, as if it were lent vnto himself, & that not secretly, thogh  
B 4 they

## The finners confession.

Prou. 19. 17. they did theyr almes neuer so secretly, but  
 the Lord will reward them openly, as our  
 Matt. 6. — Saviour speaketh. *Math. 6.* The wise Prea-  
 Eccle. 11. cher, *Eccle. 11.* willeth vs to cast our breade  
 vpon the waters; that is, to be liberal to the  
 poore, whose watry eyes bewray their great  
 necessity: or, (as others expound it) to ha-  
 zard & aduenture some of our goods vpon  
 our needy brethren, as Merchants do adue-  
 ture their goods vpon the seas; For al-  
 though they may seeme to be in great per-  
 ril & danger of perishing in the waters, yet  
 cōmonly it falleth out, that by the blessing  
 of God they return with far greater profite.  
 So albeit the reliefe that is bestowed vpon  
 our distressed neighbours may seeme to be  
 lost, yet as the wise man saith, after a time  
 we shall finde it againe: and as the precious  
 oyle descended from *Aarons* beard to the  
 skirts of his clothing, so certainly the oile of  
 mercie & charitie which we powre into the  
 wounds of our distressed brethren, shal de-  
 scend into our owne soules; and as the wid-  
 dows oyle was encreased in the cruse, be-  
 cause shee releued the Lordes prophet, so  
 shall this precious oyle bestowed vpon the  
 poore, be returned vpon our heads in grea-  
 ter measure. Thus is *Zacchens* liberall, as  
 you

Psal. 133.

Luke, 10.

1, King. 17.

## The sinners confession.

you see: for he giueth away halfe his goods, but hee giues it not to the rich, that might giue to him againe; but hee giues it to the poore that cannot requite him: to teach vs vpon whom we should bestow our almes. As GOD that is rich in mercie, giueth all things vnto vs that cannot requite him: so the rich men of this world (if they haue any sparke of mercie in them) should giue vnto the poore that cannot requite them. But amongst vs in euery place almost, it is farre otherwise: for if anie thing be to be giuen, not they that are poorest and stand in greatest need, but they that can make best friends are best preferred. Thus *Dives* is still enriched, and *Lazarus* is still reiected. If wee send to a great man, we send an oxe for a present: but if wee send to a poore man wee send a crust for an almes. Therefore, as Christ said to the *Jewes*, that the *Ninivites* should rise in iudgement against them, because they repented at *Jonas* preaching: so it may be said vnto vs, that *Zaccheus* shal rise in iudgement against vs and condemne vs: for hee shewed great mercie vpon the poore, but wee are voyde of all compasison. Thus you haue heard the first part of *Zaccheus* confession, wherein you see his liberality to the poore.

Now

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Now you shall heare the second part of his confession, wherein hee promiserh restitution of his vniust gotten goods. Before, *Zaccheus* gaue to the poore the half of that which was his owne: now he restoreth that which is none of his, to the right owners. And because hee had detained their goods so long, to their great losse and hindaunce, therfore he doth not onely restore the principal, which he had taken from them, but he alloweth them their costs and damages they had sustained. As *Ioram* king of *Israel* caused to be restored to the *Shunamite* her house & land, with all the fruites and profites of the same, which were wrongfully kept from hir seuen yeres together: so *Zaccheus* the customer, restoreth to those that he had oppressed, their goods which hee had gotten from them by fraudulent dealing, with all the fruites and profits that might come thereof during the time of his vniust possession. So liberall was *Zaccheus* to the poore, that hee gaue them halfe his goods: and so little got *Zaccheus* by his vsurie and oppression, that for euerie penie he restored foure. If the vsurers and extortioners of our time would restore fourefold for that they haue wrongfully gotten, I feare me they wold haue but  
a small

## The sinners confession.

a small halfe, to giue to the poore, and but a little left to help themselves. There was no law to compel *Zaccheus* to make such restitution, except he will confesse himself to be a thiefe, because hee was an vsurer, and then the lawe of God requireth such restitution. And surely, *Zaccheus* seemeth after a sort to confes his theft, because he promiseth foure fold restitution. If a man had stoln a sheep, the law of God required that he should restore foure sheepe for one: and the ancient *Romans* had this law, that vsurers should forfeit foure times so much as they took for vsurie. If the same law were now to vse against our theeuish vsurers, as it was sometime among them, we should not haue such complaining of the poore both in prisons & streetes. But if these great theeues (I meane our biring vsurers) that rob and spoile without ceasing when they haue no need, might find no more fauor, than those petty theeues which rob and steale sometime, when they are driuen thereto by extreame necessitie, then surely the commonwealch wold soone be disburdend of that pestilent brood of caterpillers wherewith it is pestered. I wish them betimes to look to their own estate, & with *Zaccheus* to forsake their damnable trade.

Exod. 22.1

2. Sam. 12.

## The sinners confession.

trade. If they haue liued hether too by the  
gaine of vsurie, let them now lament theyr  
sinne, and call to God for mercie & forgie-  
nes: let them make restitution of that they  
haue wrongfully taken, and greeue that they  
haue so long detained that which is none of  
theirs. For as no sinne is pardoned without  
repentance to God, so vsurie is not pardoned  
without repentance to God: and as the sinne  
of theft is not remooued, before restitution  
bee made to men (if the partie bee able,) so  
the sinne of vsurie (which is a secret theft) is  
not remitted before restitution be made to  
those that are oppressed and spoiled by this  
secret theft. Thus you haue seen how *Zac-*  
*cheus* that was once a hoorder of his goods,  
as our rich men are: is now a liberall dispo-  
ser of his goods, as I wish they were. He that  
lately was a Camell laden with riches, and  
therfore vnapt to go through a needles eie;  
hath now like the Camell cast off his rich  
lading, and therfore may enter in at the nar-  
row gate. Some rich men wold rather haue  
lost their liues, than forgone their goods, &  
for halfe that losse would haue proued very  
pensiue, but this was the ioyfullest newes  
that euer came to *Zaccheus* house, sweeter  
to him than all his gold & siluer: that where  
as

Matth. 19.

Matth. 7.



## The sinners confession.

as before hee was in the state of damnation, now saluation is promised to him and hys house: and whereas before he was the seruant of Sathan, now he is become the child of Abraham. Now Zaccheus hous is become Gods house, & Zaccheus himselfe is the son of Abraham, and therefore no cause whie Christ should not resort to Zaccheus house. As Christ said to the penitent theife, *This day shalt thou be with me in Paradise*, so hee saith here to the penitent publican, *This day saluation is come vnto thy house, and this daye thou art become the childe of Abraham*. Christ loueth not to be long in any mans debt, for as he saith to Zaccheus, *To day I must abide at thy house*: so he saith to the same Zaccheus, *To day and henceforth for euer, thou & thy house must abide with mee in heauen*. Here is a happie change: in stead of a little worldly treasure, subiect to losse by theeues, and to spoyle by rust and moths, to haue all store of heauenly treasure, which neyther theeues can steale, nor canker can corrupt: in stead of an earthly house, subiect to fire and falling, to haue a house giuen of God, not made with handes, but eternall in heauen, 2. Cor. 5. 1.

Who wold not rather chuse with Zaccheus

to

31201  
Luke. 23.

31202  
31203  
31204

31205  
31206

Matt. 6.

## The sinners confession.

to giue halfe his goods to the poore, that he may be an heire of saluation, and the sonne of *Abraham* to rest in his fathers bosome; than with *Dives* to keep all from the poore, & to be tormented in those eternall flames.

Luc. 16.

That rich glutton that denied the crummes from his table; challenged *Abraham* for his father, but hee was refused, because hee had not the faith nor workes of *Abraham*: but *Zaccheus*, though by nature he were not the childe of *Abraham*, yet by grace hee is become the childe of *Abraham*, because hee walked in the steps of that faithfull father.

Rom. 4. 12

*Abraham* beleeued before hee was circumcised, so *Zaccheus* beleeued before hee was circumcised. As *Abraham* left his countrey,

Gen. 12. 1.

Act. 7. 3.

and all that he had when God called him; so *Zaccheus* left his office and the most part of his riches, when he was called by the sonne

Ioh. 8. 56.

of God: and as *Abraham* desired to see the day of Christ, and sawe it, and reioyced; so *Zaccheus* desired to see Christ, and hee saw him, and reioyced. Now is *Zaccheus* a Gentile become the childe of *Abraham*, and not only he, but his whole house also is become the house of *Abraham*: for when *Zaccheus* is conuerted, his whole house is conuerted.

As the master is, such are the seruants: if he  
be

## The sinners confession.

be godly & religious. they proue godly and religious : if he be an Atheist, they prooue Atheists likewise. Therefore keep no company with the wicked, for it is most pernicious: but associate thy selfe with those that feare the Lord, that thou also maist learn to feare the Lord: who for his mercy grant that wee maye with *Zaccheus* bee desirous to see Christ, ioyful to receiue Christ, liberal to receiue the members of Christ, and readie to make amends when we haue wronged anie of our brethren; that so with *Zaccheus* we may be heires of saluation, and the true sons of *Abraham*, to reigne with Christ in heauen for euer, by the meanes and merites of him, that died and rose againe for vs. To whom with the Father and the holy Ghost be all glorie. Amen.

FINIS.